THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—MATT. XXIV. 44.

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ABRAHAM.

The man bearing this name, whose descendants, the Jews, have taken such an important position in the history of all the nations of the earth, was born nearly two thousand years before Christ came upon the earth. Eleanor Maxwell, in her volume of Historical Questions, so well known to the British public, states, that God called Abraham, because He designed to preserve pure religion in his family when other families were again become wicked.

The Bible says of him, Gen. 22, "By myself have I sworn, saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

The Prophet Joseph Smith tells us in the Pearl of Great Price, page 41, that Abraham was known in his pre-existent state as one of the choice spirits who should be among the rulers or great leaders of mankind, for bringing about God's purposes in the programme allotted to this earth.

In the history of this great man and his descendants, and in the fulfilment of prophecy concerning them, in the past and even now in the day in which we live, there exists enough evidence to show the hand-dealing of a superior power, sufficient to prove to all but the fool, (who has said in his heart, there is no God) that the God of Abraham, Isaac and Jacob does exist, and that He holds the destinies of nations, families and individuals in His hand, while at the same time not depriving them of their agency in choosing between good and evil in the course they may pursue in their lives here. Look which way we may, at either the blessing, "In thy seed shall all the families of the earth be blessed" or at the cursings which should ensue, also promised upon the royal seed should they be disobedient, as found in the Book of Leviticus, chapter 26th, how closely have they followed the ancient people, yet we contemplate the former. Abraham himself occupied a position in which

be was brought face to face with the great powers of the earth, that were co-existent with him. Dismissed from the court of the early Pharaohs of Egypt, on account of the fear that his presence inspired in the hearts of the people of that powerful kingdom, this shepherd king was sent away together with his wife and all that he had, and Abraham was very rich in cattle, in silver, and in gold. A few years later he has become so strong that he arms his trained servants born in his own house, and with those that were confederate with him rescues his nephew Lot, together with his effects, and those of certain neighboring powers, from the four kings, receiving the thanks of the king of Sodom; and Melchisedec, king of Salem and Priest of the Most High God, ministers unto him the bread and wine; while Abraham, in his high appreciation of the position he held, refused to accept even so much as a thread or a shoe latchet for a reward. Then again his high-minded, yet diplomatic policy in the purchase of his family burial place, of the children of Heth; the trial of his faith in the offering of his promised son, all fraught with grand incident, that impresses the mind with a sense of the high and noble qualities of this great man, and with the conclusion that he is surely a choice spirit, chosen as one of the great leaders of an era in the history of the people of the earth.

Isaac and Jacob were illustrious; of the latter we read, "Thy name shall be called no more Jacob, but Israel shall be thy name, for as a prince hast thou power with God and with men." Next, Judah the Lion, in whom the kingly power is vested; but more particularly do we like to dwell upon the character of the favorite son of Israel, Joseph, for in him we see the commencement of the fulfillment of the prophetic blessing. He became the Savior of his race when famine-stricken, his proud brethren came bending at the feet of him whom once in their cruel jealousy they sold into bondage. Who has not felt the deepest emotion at the recital of the touching story of the reunion of the brothers, when Joseph wept aloud, and the Egyptians and the house of Pharaoh heard." Joseph the virtuous the prophet, the seer; the next the throne, in the then, greatest empire on earth. But, much as our memory likes to linger in the contemplation of this much-famed Israelite, we must pass on. Moses: the prophetic utterances in their fulfillment of world-wide application in blessing the human race, now became more apparent with each step we take. The great lawgiver stands not in that position to Israel alone the Decalogue that through his instrumentality was given, has become the foundation upon which are reared all the laws of the Christian world; in this we see the fulfillment of the promise. Aaron, the Levite, the bearer of the lesser priesthood, which blessing and prerogative yet live to-day and shall be continued for ever. Doc. & Cov., sec. 68, verse 16: "And if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the first-born among the sons of Aaron."

David the warrior prophet, Solomon the wise, continue the link of blessings; Daniel, second in power over the great kingdoms of Babylon and Persia, first under Nebuchadnezzar, and then under Darius; Mordecai, the preserver of the Jews, through the power wrought by the beauty of Esther upon the great king Ahasuerus. Leaving unnoticed many of the minor yet mighty prophets and men of God, we come to John the forerunner of the blessed Redeemer, and then to the Lord, the Great King, the Messiah; but not in the position in which he will yet appear do we now see Him; but as the babe of Bethlehem, born of the Virgin Mary, of the tribe of David, in whose kingly line the promise was that the Redeemer should come. "As in Adam all die, even so in Christ shall *all* be made alive." If any of the sons or daughters of men have hitherto escaped from partaking of the blessings promised to come, through the seed of Abraham, in Christ and His mission is fulfilled in all its vast extent, the great promise made, for we are told, "There is no other name given under heaven whereby we may be saved," not only from the effects of the fall of Adam, but from the effects of our own indi-

vidual race, the former unconditionally, the latter on condition that we obey the Gospel of Christ, for in it is the power of God unto salvation to every one that believeth. The trusts of the blood of Abraham in its stock for blessing the human race is not finished here; with the crucifixion of our Savior came upon the nation of the Jews the full vials of the wrath of an offended God, of which they had in part been partakers for their sins heretofore committed. But now in their turning away from the true faith of their Father, culminating in the rejection and crucifixion of their Redeemer, the full penalties of their crimes were meted out to them, and the student in history may look in vain for a parallel to the fearful and heart-rending scenes as depicted by the historian attendant upon the siege and destruction of Jerusalem by Titus, in which the Jews lost a million lives and one hundred thousand of them were taken captive, their beautiful city destroyed, their temple razed to the ground, so that not one stone stood upon another. The literal fulfilment of the scripture contained in Deut. 28: 57 verse, was actually carried into effect, according to the historian who has given us the fearful page of history of the siege of Jerusalem, in which he says, "that mothers actually ate their own children, for the want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." Driven out as outcasts and despised, they became a hiss and a bye-word among men, and most literally has been fulfilled the promised curse. But yet what do we behold, the Jew still maintaining his love for the sacred city and his purity of blood; hated and despised, yet we find the same circumstances attendant upon Israel in the past accompanying him to-day. The genius of the race is to command; and although they have stood as it were the power behind the throne, except in the case of David and Solomon, this genius still looms up and cannot be repressed.

Through the ages now departed the Jews have occupied positions of trust and power. The thrones of Europe have been and now are held steady, and the banks of many of her kings made firm by the *gold* of the Jew, the descendants of Abraham. The powerful bankers known as the Rothschilds, who through the integrity of one of the earlier members of their race, in the handling of funds entrusted to his care by the petty prince of a province, over which the German Empire is now extended, built up a name which was the key to the success of "the great moneyed kings; the Rothschilds, who now hold in their grasp much of the wealth of the strongest kingdoms and empires of the earth, may be mentioned as powerful representatives in modern times of this princely race; and should it need other illustrations to show that still the promise follow, "That in thy seed shall all the nations of the earth be blessed," we mention the name, D'Israeli, which sounds so much like saying "The Israelite," whose statues erected to his memory in many places in this land were garlanded with his favorite flower the Primrose, one day last spring, in honor of this great and honored descendant of Abraham.

What a change has now come over the vision in men's minds since Lord Macaulay, in 1831, contributed an essay on the Civil Disabilities of the Jews. In his scathing review of the arguments used by members of Parliament against the measure, he says: "That a Jew should be privy counsellor to a Christian king, would be an eternal disgrace to the nation; but the Jew may govern the money market, and the money market may govern the world. The minister may be in doubt as to his schemes of finance, till he has been closeted with the Jew,—a Congress of Sovereigns may be forced to summon the Jew to their assistance. The scrawl of the Jew on the back of a piece of paper may be worth more than the royal word of three kings, or the national faith of three new American republics; but that he should put Right Honorable before his name would be the most frightful of national calamities." Since the issuance of these words, we find the third Jew elevated to the peerage, and yet still further so strongly is the tide of favor setting in toward Israel, that we find the dedication of a pamphlet

called "A Digest of the Great Pyramid," to be as follows:

"I dedicate this pamphlet to the British Nation, God's people Israel, as an epitome of the knowledge it behoves them to acquire, regarding the great Pyramid which is their inheritance." Signed, "Philo Israel." This man together with a class of men who have arisen, the lovers of Israel, now seek to establish as a fact that the British nation are the ten lost tribes, and that the Queen of England and Empress of India is a lineal descendant of him who sat on Israel's throne, King David; thus the tide is setting in to favor Israel, in fulfillment of the promises of old.

There is no doubt that the British nation is blessed with having the blood of Ephraim mixed in its veins, descended from the stock of the old Scandinavians, through whose country the Ten Tribes took their course in their journey to the North, leaving no doubt stragglers by the way, who intermarried with the inhabitants, and thus the blessings of the favored race were imparted to the Scandinavian nations, which has caused them to receive the truth of the Gospel of Jesus Christ in such large numbers; for it is a well known fact that the North Western portion of Europe has contributed largely to the work of the Latter days, while South Easterly, among the Latin races, the Gospel has not been received, because of the absence of the Ephraimic or Israelitish blood.

The Saints of God understand, in part, the workings of the Lord upon the hearts of men. They know of the American Israel. John x, 16. Through the administration of the Prophet Joseph Smith, it is revealed that this branch of the house of Israel have been in the past, and even now are under the chastening hand of God; but yet the promise is that a remnant of them shall be saved, and shall become a white and delightsome people; (Book of Mormon, page 122,) and they will be used by the Lord as a mighty instrument in bringing about certain purposes upon the earth, which he has designed for them to take part in. They know of the lost Ten Tribes, in their now isolated position, who are in the land of the North, being prepared for the part which they shall yet take in the closing scenes of the history of this earth in its present probationary state. See Doc. & Cov., page 478.

Reader, in conclusion let me ask you a question: Did it ever enter into your consideration that it is to the Jew, the descendant of Abraham, that you owe your thanks for the possession of your Bible, that book you have been taught to revere and call Holy. The Book of Mormon on page 120, in allusion to this, very singularly uses the following language: "A Bible! a Bible! We have got a Bible, and there cannot be any more Bible. But thus saith the Lord God; O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?" Reader, in proof of this ingratitude toward the Jews in this respect, ask your friends the question bearing upon this point, and you will be surprised at the fulfillment of the sentiment of these lines from the book quoted, in the answer and surprise manifested by your friends at the question; making another instance, simple but sure, in which prophecy is being fulfilled upon the once despised race; but the time is coming when Israel "shall be a name of joy, a praise and an honor before all the nations of the earth."

Let the student examine the past history of the children of Abraham closely and studiously as contained in Holy Writ, associating with it a research into the history of all nations of the earth, and his mind cannot fail to be impressed with the idea that a superior power than that of man is exhibited in the prophecies and their fulfillment concerning Abraham and his descendants. A. Jonas.

The torture of a bad conscience is the hell of a living soul.

MINUTES OF A CONFERENCE

HELD AT THE LATTER-DAY SAINTS CHAPEL, HUNTER'S VALE, HOCKLEY, BIRMINGHAM, JULY 26, 1885.

Present on the stand from Utah: Daniel H. Wells, President of the European Mission; C. W. Penrose, President of the London Conference; George Osmond, from the Liverpool Office; Thomas Aubrey, President of, and R. R. Tanner, J. F. Tolton, E. Thomas, C. Kelly, H. Arnold and John Reading, traveling Elders in Birmingham Conference: A. V. Call, Bristol; and Heber Goddard, from the Welsh Conference.

10-30 a.m.

Meeting was opened with singing by the choir, and prayer by Elder A. V. Call.

President Aubrey briefly addressed the Conference, expressed his satisfaction in meeting with the Saints, and desired that the spirit of God might rest on the hearers and also on the speakers, that the necessary instructions might be imparted, and all be benefited and encouraged to be true to the interests of the work of God. He then called upon the traveling Elders for a representation of the different districts in which they had been laboring, which was done, as follows: Elder Tanner, the Northampton; Elder Tolton, the Hereford; Elder Thomas, the Dudley, and Elder T. Kelly, the Northampton districts. The reports of these brethren showed that the majority of the Saints were alive to their duties and manifested their interest in the work of God; there were others who had become indifferent as to their religious duties. In some localities the members were very poor, in consequence of their being out of employment, especially in the Wolverhampton District. The Elders were doing all they could to bring the principles of the Gospel before the people. A few had been added to the Church, and others were investigating.

Elder Penrose was pleased to meet with the Saints and to learn that a few still remained faithful. Some had been members of the Church many years and enjoyed opportunities of gathering from Babylon, but had neglected them, and still remained here reaping the result of their own folly, yet he hoped that God would be merciful to them, and give them another opportunity. He strongly urged all not to miss an opportunity when offered, of gathering out of Babylon. His impression was that the judgments of God were fast approaching, and would soon be poured out upon the nations of the earth; it therefore became the duty of the Elders and Saints to warn the people. There had been much preaching done, but he believed there were yet many thousands who had not heard the proclamation of the Gospel. He was of opinion that out-door preaching could be prosecuted in this town with success. The Saints should show their faith by works, and seek the guidance of the Spirit of God, that they might grow in grace and in the knowledge of the truth.

2-30 p.m.

Meeting. After singing and prayer, the Sacrament was administered by Elders Thomas and Tolton. President Aubrey read the statistical and financial reports, which were accepted by unanimous vote. The authorities of the Church and the general priesthood were also presented and unanimously sustained.

Elder Reading bore testimony to the divinity of the Gospel, and exhorted the Saints to live in accordance with the instructions received from the servants of God, and to use every effort to gather from Babylon.

Elder Arnold testified to the divine mission of the Prophets Joseph Smith, Brigham Young, and President J. Taylor. He knew that they were inspired of God, that they did possess every qualification to constitute them true servants of God. The Saints taught the same Gospel that was preached by the Apostles and Saints anciently, and the same benefits accrued to believers now, as were realized by the Saints in former times.

Elder Osmond was the next speaker; said the Elders should constantly keep in view the obligation that rested upon them, viz., to deliver the message of the Gospel to the people; we rejoice in the salvation of mankind, and also when the people will divest their minds of prejudice, and humble themselves sufficiently to be baptized for the remission of their sins, and become members of the Church and receive the gift of the Holy Ghost. The Gospel taught by the Elders is one of love and good works, and it appeals to the judgment and good sense of the people. Its principles are clear and definite, and easily to be understood. Men could not devise a system of religion that would save the people. He invited strangers to examine the testimonies of the Elders and compare them with the doctrines contained in the Bible.

6-30 p.m.

Meeting. Elder Penrose occupied the greater portion of the time discoursing upon the pre-existence of man, his agency and redemption, supporting his statements with numerous quotations from the Scriptures. Also referred to the persecutions that had always attended the people of God in all ages of the world. The world has always manifested a spirit of opposition towards the truth, and had sought to annoy and afflict the Saints, and this feeling is in existence now. There is only one true plan of salvation, and that is the everlasting Gospel of Jesus Christ, Who was the way, the truth and the light, and all will ultimately have that Gospel preached unto them either in a mortal or spiritual state. He dwelt briefly on the first principles, and invited the strangers to accept and obey the same.

President Wells confirmed the testimonies of the previous speakers, and said that the Almighty had in fulfillment of prophecy, again established His kingdom, and His Church upon the earth, and had also restored the Priesthood with all its keys and powers, to officiate in the ordinances of the Gospel for the living and the dead. This authority had been conferred upon the Prophet Joseph Smith, and the Lord was now calling upon the people by the voice of his servants to turn to Him and accept His Gospel, which was the power of God unto salvation to all that believed and obeyed it. In conclusion he urged upon the Saints the necessity of using every effort to effect their deliverance from Babylon.

Benediction by Elder Osmond.

The meetings during the day were well attended, both by Saints and strangers. The best attention was paid to the remarks of the speakers, and a good spirit prevailed. The proceedings of the day were enlivened by the excellent singing of the choir, under the direction of Elder Thos. Ash.

EDWIN HOLDER, Clerk.

UTAH NEWS.

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(Summarized from Territorial Papers.)

Diphtheria has been raging in Mineraville, and several deaths have occurred.

More natural gas has been discovered in flowing wells that have recently been driven in Salt Lake City. The discovery promises good results.

The Territorial Insane Asylum, recently erected in Provo, was opened on the 15th ult. with becoming ceremony. Speeches, congratulatory of the event, were made by prominent citizens.

There has been a great advance of late in the price of lead, which will favorably affect Utah, as this is one of the principal productions of the mines of that Territory.

From nearly all parts of Utah come reports that the crops promise to be unusually good this season.

The assessment roll of Salt Lake City for 1885, shows a total valuation of taxable property within the city of $10,033,031.

The Bear Lake *Democrat*, with refreshing coolness, says that the snow is beginning to disappear from around the foot hills.

In the *Deseret News*, of July 25th, appears an address from Presidents John Taylor and George Q. Cannon to the Latter-day Saints in all the world. It will be published in next week's MILLENNIAL STAR.

The Deseret Marble Company, capital stock one million dollars, has filed articles of incorporation with the intention of working marble quarries situated in Utah County. A marble ledge has also been discovered in Bear Lake Valley, Idaho.

An ordinance of Salt Lake City forbade the sale of intoxicating liquors on July 24th, or Pioneer day. This was done as an offset to the efforts of the extreme anti-"Mormon" party, who were desirous of fomenting riots on that day, by inflaming the passions of the rougher element of Gentiles.

In Salt Lake City the news of the death of General Grant called forth expressions of public sorrow. Flags were draped in mourning and placed at half mast. Some of the Utah papers are very eulogistic in their comments upon the career of the illustrious dead, one editor declaring that his military genius was equal to that of Cæsar or Napoleon.

Mrs. Lovinia Careless, wife of Professor George Careless, and one of the finest singers in Utah, died on the 16th ult. from the effects of morphine. Mrs. Careless had been addicted to the use of the insidious drug, but had lately sought to break off from the habit. She was, however, tempted to take the fatal dose, in order to induce sleep, but it proved too strong for her weakened constitution. Mrs. Careless emigrated to Utah from England many years ago.

The Sunday School Jubilee which was to have been held in the Tabernacle in Salt Lake City, on the 24th of July, was given up on account of the death of General Grant. It is remembered that on the occasion of the General's visit to Salt Lake some years ago, he was deeply impressed by the sight of hosts of Sunday School children who lined the streets to bid him welcome. It is a pleasing mark of respect to the memory of the great soldier, that the children should now forego their holiday which would so soon have followed his death.

The annual meeting of the members of the Logan Temple Association was held on Monday, July 13, 1885, in the Logan Tabernacle, at which the bye laws were read. The directors, in their report, set forth that instructors in various branches of learning had been appointed, viz.: James Z. Stewart, Theology; Apostle Moses Thatcher, Civil Government; W. H. Apperley, Science and Language; James A. Leishman, History; Charles W. Nibley, Domestic and Political Economy; John E. Carlisle, Natural Philosophy. It is expected that classes will be formed in the foregoing departments, and lectures delivered. A beginning has also been made for an excellent library

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 17, 1885.

VISIT TO BARROW-IN-FURNESS.

QUITE an interest has been excited in the principles of the Gospel at Barrow-in-Furness, Lancashire. The Elders laboring there, Brothers L. J. and R. J. Nuttall, have preached in the open air and secured a neat little hall for regular services, which are well attended. On Wednesday, July 22nd, Presidents D. H. Wells and C. W. Penrose arrived at Barrow from Ireland and the Isle of Man, and in the evening an open-air meeting was held at the Fountain, a public place, where many people congregate. Elder H. L. James spoke for a short time upon the first principles of the Gospel in a lucid manner, and was followed by Elder Penrose. A very large crowd gathered round and good attention was paid, but one man interrupted the speaker several times, being anxious to ask questions. He was informed that the object of the meeting was not debate, but the preaching of the Gospel, and, continuing to disturb the assembly, he was given a lesson on good manners and Christian decorum, which was received with much chagrin by him, but with applause and good humor by the crowd. At the close of the preaching, he stated that he wanted the last speaker to explain to the people the origin of "Mormonism" and show from the Bible that it was right for a working man to have several wives, and went on to say that he could tell them how "Mormonism" originated, namely: that "Joe Smith went to sleep one night and had a dream, where a bunch of keys were hid; he went and got the keys, and that was the beginning of Mormonism." Elder Penrose replied that there was nothing remarkable in any man's going to sleep, or in dreaming after he was asleep. Joseph Smith might have dreamed about keys, but, if so, it was the first time he had heard of it, and certainly that was not the origin of "Mormonism;" but if the people would attend the in-door meeting, then about to convene, he would tell them of the true origin of "Mormonism" and answer the question concerning plurality of wives. An immense throng followed the brethren to the meeting-house, which was quickly filled to overflowing, while a great crowd could not gain admittance. A much larger hall was secured and was quickly filled by the people, who were briefly addressed by President Wells, when Elder Penrose took up the subject of "the origin of Mormonism," touching on Joseph Smith's first visions, the coming forth of the Book of Mormon, the organization of the Church, etc., all of which was listened to with profound attention. He then showed what the Bible taught concerning plurality of wives, quoting from the Old Testament to prove that God appro-

bated, sanctioned and, in some instances, directed it, and from the New Testament to prove that it was not forbidden under the dispensation introduced by the Savior. A preacher present declaring that the question had not been answered, Elder Penrose said perhaps he had not definitely shown its application to "a working man," but would ask was not Jacob, who had four wives, a "working man." Did he not work seven years for Rachel and other seven years for Leah, and was he not a tender of sheep? Some other clerical questioners commencing to interrupt, the speaker declined to enter into controversy, as he had spoken enough in-doors and out of doors for all who wished to inquire for information's sake.

The meeting was closed in proper order, and many present were very favorably impressed with the influence and intelligence exhibited. Good results cannot fail to follow such meetings, attended as they were, with the demonstration and power of the Holy Ghost. C. W. P.

FOLLY OF GREAT MEN.

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DURING ex-President Arthur's administration, he gave Utah and the Latter-day Saints a lengthy notice, on one occasion, in a message to Congress. It referred to them in rather malicious terms and attracted much attention. Governor Murray publicly boasted of being the author of this portion of the President's message, and thereby exposed him to considerable ridicule. President Arthur was greatly enraged at the idea of being accused of borrowing thunder and inspiration from such a contemptible source as the shallow pated Governor of Utah, who is as famous for his lack of brains as he is for the handsomeness of his person, and it required the utmost efforts of Governor Murray's friends to save him from being removed by the indignant President, who, doubtless, would have preferred saying nothing at all about the "Mormons" than to have appeared in so ridiculous a light.

And now President Cleveland has been using his official pen in relation to the Latter-day Saints, and has made himself more ridiculous than President Arthur would have been, though Governor Murray had written the whole of the President's message and all the world had known it.

In order to provoke a conflict between the Latter-day Saints and the United States government, which it was hoped would result in the destruction of the former, Governor Murray caused it to be given out that it would be necessary to have at his disposal an immense military force, in order to be prepared to meet a probable uprising of the Saints in Utah, on the 24th of July. President Cleveland was weak enough to be imposed upon by such a shallow device, and gave orders, through General Howard, that the whole strength of the United States army of the West should be held in readiness to grapple with the mythical "Mormon" rebellion.

The 24th of July is commonly called in Utah, Pioneer day, it being the day on which, in A. D. 1847, the pioneers, led by the late President Brigham Young, entered Salt Lake Valley. By a very pleasing custom, which has prevailed for some years, this day in Utah is generally set apart as a holiday for the hosts of happy children that make up so large a proportion of the population of Zion. It is emphatically the holiday of the young folks, as

another day, earlier in the season, is the holiday of the old. In Salt Lake City it is the custom on that day for thousands of Sunday School children to convene in the great Tabernacle, and enjoy a Jubilee, singing being the principal amusement and exercise. It was intended that the last 24th of July should be spent in this manner, and thousands of happy little hearts were throbbing in joyful anticipation of the coming Jubilee as the time drew near.

Could anything be more ridiculous than at such a time a command should go forth from the Executive of a mighty nation, that its military cohorts should be ready at a moment's notice to march to a peaceful city, in which these hosts of happy Sunday School children would be assembled, singing anthems and hymns of praise to the God of Heaven? The Latter-day Saints have not given the slightest cause for such military precautions and measures. All who are acquainted with them, and they should be pretty well known by the people of the United States by this time, know them to be a people of peace and order, who have not the slightest idea of redressing their wrongs by an appeal to the sword.

No President of the United States ever made himself more ridiculous than Mr. Cleveland has done on this occasion. He has either been grossly ignorant of the situation in Utah, or he has lent himself as a willing tool to the evil designs of demagogues and villains who thirst for the blood of innocence. We hope that nothing worse than ignorance caused him to give the military order to which we have referred, and which is so singularly made up of nonsence and malignity. The ruling motive of the President will soon be apparent in his future acts; and if he has been imposed upon by Governor Murray, he will be likely to do what Mr. Arthur came so near doing, remove him from his office.

The sequel to these events affords food for reflection. The Twenty-fourth of July found the nation mourning the death of its most honored citizen. The angel of death spread his wings over the land, and beneath their shadow the flag of the nation was draped in mourning and hung at half mast. The plot of the blood-thirsty anti-"Mormons" most signally failed, and, if the munitions of war were needed on that day, it was to fire funeral volleys over the grave of the great soldier, and not for the destruction of the peaceful and order-loving Saints. The Sunday School Jubilee was abandoned as a mark of respect to the memory of one who, when living, had been welcomed to the chief city of the Saints by hosts of happy children clad in holiday attire; and in the changed programme of the day was verified the wise saying: "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

But why is it that Presidents and other great men sometimes act so foolishly when dealing with any matter concerning the Latter-day Saints? The answer may be found in the 14th verse of the twenty-ninth chapter of Isaiah, wherein the Lord, speaking of the generation in which the Book of Mormon should come forth, says, "Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

G. O.

LIVERPOOL CONFERENCE.—A Conference will be held in the Good Templars' Hall, Northgate, Blackburn, on Sunday, August 23, 1885; the meetings to commence at 10-30 a.m. and 2-30 and 7 p.m.

President Daniel H. Wells and Elder C. W. Penrose will be present.

WELSH CONFERENCE.—Meetings of the Welsh Conference will be held in the Railway Inn Hall, Merthyr Tydvil, on Sunday, August 30, 1885; commencing at 2 and 6 p.m.

President Daniel H. Wells and Elder C. W. Penrose will be present.

THE FASTNET PASSAGE.—The Cunard S.S. *Etruria* left Sandy Hook on the 1st inst., at 8.30 p.m. and was signalled off the Fastnet, on the 7th, at 9-5 p.m., thus making the voyage across the Atlantic in the remarkably short time of six days, five hours, and thirty-five minutes, the fastest passage ever made by any steamer.

WANTED.—A few back numbers of the MILLENNIAL STAR and JOURNAL OF DISCOURSES are wanted at this office to complete the following volumes:—MILLENNIAL STAR, vols. 1—12, 14—17, 19—22, 24—30, 32 and 38. JOURNAL OF DISCOURSES, vols. 1—12 inclusive. Any person having the above volumes to dispose of, complete or in parts, can obtain good value for the numbers required. Apply at this office for list.

SISTER PAXMAN'S FUNERAL.—The funeral services over the remains of Mrs. Susan Paxman, formerly Mrs. Horsley were held in the Fourteenth Ward Assembly Rooms on the morning of July 24th, Bishop's Counselor, George H. Taylor, presiding. The attendance was quite large. The opening prayer was offered by Elder Robert Campbell. The speakers were Elders Aurelius Miner, J. Clinton, George Goddard and George H. Taylor. The remarks were of a very consoling and instructive character, as well as being correctly eulogistic of the life and character of the esteemed deceased. The benediction was pronounced by Elder William Willes. At the grave the dedicatory prayer was offered by Elder Clinton.

Thus has been laid to rest one of the most exemplary women of the community, whose career has been fraught with good deeds worthy of emulation by those who survive. The sons of the deceased, to whose care she had been confided during a portion of her last illness, were enabled to show their filial affection, by bestowing upon her every possible attention. Peace to her ashes.—*Deseret News.*

The deceased was born July 12, 1819, at Soham, Cambridgeshire, England; was baptized by Elder George Ward, in the Autumn of 1853; left England in the year 1860; arrived in Salt Lake City in the year 1862, and departed this life July 20, 1885, leaving three sons to mourn her loss, one of whom is Elder William Horsley, now laboring in the London Conference.

ABSTRACT OF CORRESPONDENCE.

QUEENSTOWN.—By letter from Elder Geo. F. Hunter we learn that the company of Icelanders of which he had charge, arrived in Queenstown on the 2nd inst.; all well and a smooth sea.

TURKEY.—Elder Jacob Spori writing from Constantinople under date of July 18, 1885, says: "The Lord has raised up some more friends for me, and I feel as if there will be a Branch of the Church here. We have a good friend in H. Mavian, an Armenian, and within the last few weeks an intelligent German has begun to defend the Gospel against the attacks of the Christian preachers. The other day I got acquainted with a young Russian from Odessa. Our German friend here will furnish me some introductions if I should take a trip to Russia (Odessa). The Lord is working there. Thirty thousand Russians have forsaken their old errors and embraced the less erroneous Protestant doctrines, and since the Russian government prohibited the preaching of the Protestant religion in the Russian language, the desire for more light increases."

"The Sultan tolerates every religion so long as government affairs are not interfered with. In Turkey there is more religious liberty than in the boasted "land of freedom." We shall have the cholera after awhile. I have seen it healed by the laying on of hands, and so I hope, if required, to face the coming storm. Our new German friend here lived many years in Russia, and warns us against going there to preach the Gospel, as it would undoubtedly result in banishment to Siberia. I told him that many years ago the noblest sons and daughters of that Empire had been banished there, they suffered for religious as well as political truth. Perhaps there are some who are ready for God's everlasting Gospel, and a transportation by banishment would save the expenses of traveling."

CORRESPONDENCE.

Leigh, Lancashire, July 26, 1885.

Elder George Osmond.

Dear Brother,—Thinking a few words from this quarter might be of some interest, I send the following. My labors for a month or two last past have been in connection with those of Brother Wm. C. B. Orrocks, in the Moorside-Bolton District. Our time has been well employed in holding meetings in the public places in the villages through which we pass on our weekly rounds. We have endeavored, in holding meetings in the open-air, to give out appointments for our next meeting at the same place, and we find that some are taking enough interest to show their faces at several consecutive meetings, although no greater spirit of investigation is yet manifested by them. Others are showing more interest, and seem pleased with our company; these latter are kept supplied with reading matter, such as, according to our judgment, is best adapted to their understanding and condition.

It is not easy to understand why such great antipathy should exist in the minds of so many people to the ordinance of baptism as taught by the Apostles of our Lord, for when every argument that can be adduced is used to show its non-essentiality, the fact still remains, as the words spoken by our Lord, that except a man be born of water and of the spirit he cannot enter into the kingdom of God.

In this connection I am reminded of the position taken by the learned Dr. Newman, in his discussion with Apostle Orson Pratt on the question, "Does the Bible sanction polygamy?" The Dr. finding himself gradually but surely being overwhelmed, in substance said: "If I can find one general law restricting a man to having one wife, then I have proven the falsity of my opponent's position;" and he then proceeded, in a not very ingenious

way, to try and make Lev. xviii, 18 furnish that law, but of course made a miserable failure. His position might have been better taken on other ground, as our illustrious brother soon made plain.

Had the Dr. been defending baptism, he certainly would have found a general law that would have borne the weight of his logic, without a possibility of its being drawn from under him and made, as in the other instance, to support the position of his opponent; but strange as it may appear, the learned man will not apply his rule to the law of baptism, for, I understand, he sprinkled the late General Grant, while the latter lay in an unconscious state, and called it baptism, answering the requirement, I suppose he would claim, of being "born again," taught by our Savior as being so essential to an admission into the kingdom of God. I think the reverend gentleman would find it difficult to explain the divine law by which he officiated in that mode of baptism and justified himself. I am satisfied that neither the Former-day Saints nor the Latter-day Saints would acknowledge such law, for it is not according to the law nor the prophets, and consequently should not be held out as such.

Now, although it appears so reasonable and so plain to all of us who have been "born again," the reason remains with the Lord why it is given unto us to see and understand, and unto them it is not given. "My sheep know my voice, and a stranger they will not follow," said the Savior. It matters not, in the issue, how diligently we Elders labor, nor how reasonable the things of the kingdom may appear to us to have been shown to our hearers, nor how Scriptural the arguments, nor the incontrovertible proof of the allegations, they all amount to nothing so far as converting the people is concerned, unless, indeed, the word preached be mixed with faith in them that hear it. Faith being a gift of God, it plainly is out of our power to make the people see unless the Lord will.

The more I labor in the missionary field, the more evidence I have of this truth. But because we do not make converts as fast as we could wish should not, and I trust does not, cause us to slacken our diligence in preaching the word, but we must perform our part and work while it is yet day, for soon the night cometh when no man can work; and, having been sent to labor in the Lord's vineyard, we must do what we find to do, that we may claim the reward of the honest and faithful laborer.

We have held some interesting meetings at Leigh, at one of which we were called in question at the close of the meeting by a "preacher of thirty year's standing," because, forsooth, we taught the people too strenuously the ordinance of baptism, claiming that it was positively essential to salvation. Now, although the speaker believed in baptism and taught it, and had actually baptized many a score, aye, many a hundred infants, there were *some* circumstances under which it was impracticable. He had worked in a coalpit thirty years ago, and had seen a fellow workman crushed to the earth by a falling stone. He ran to the unfortunate man, and knelt beside him, saying pathetically, "Now Jim, the blood of Jesus Christ cleanseth us from all sin." "Now, continued he, "that man had but three minutes to live, and what would you do, my friends, in that case?" One answered, "Baptize him," another, whom I admired for his sensibility, said, "Roll the stone off him." The speaker did not heed the interruption, but said that under such circumstances he did not think baptism was really essential to the salvation of a man's soul. The reply made by Brother Orrocks in his turn, was not such as would leave the mind of this thirty-year-preacher in the serene assurance that his dogmas were in accordance with the Gospel of Christ, nor could the people so look upon them. On this occasion we had two other opponents, preachers receiving less salaries, and consequently *worthless*, who also were desirous of making their learning(?) known, and in their persistence were, like the other, delivered of their words, which were lost on the wind, as some of the people cried out, "They told us all you said, and more too."

Our meetings at Astley-bridge, a small village near Bolton, have been well attended, and a gentleman living in that vicinity is now investigating the soundness of the doctrines we preach. I have hopes that he may, with his family, be guided into the true fold, and be numbered with the sheep who hear the voice of the Good Shepherd.

The health of Brother Orrocks and myself is good, and we feel like going on in our labors, and assisting to spread the knowledge of the truth through the aid of the Spirit.

Your brother in the Gospel,
E. T. WOOLLEY.

Sunderland, July 29, 1885.

President D. H. Wells.

Dear Brother,—If I remember correctly, in a former letter I promised to drop you a few lines on my return from the Cleveland District, Yorkshire, and inform you as to the progress of the work of God in the Newcastle Conference. The Saints belonging to the Brotton Branch are struggling along in the usual manner, their temporal prospects not very flattering at present. Work for the iron stone miners is scarce, and some of the brethren are out of work, but feel well in the Gospel, and show their faith by trying to live the lives of Saints. President R. R. Hodgson is indefatigable in holding out-door meetings, and laying before the people of that District the principles of the Gospel. It is now thought proper to let one of the Traveling Elders remain in that District, and assist in circulating tracts and preaching to the people of the numerous villages in that locality.

The Hartlepool Branch has gained a little strength by some families of Saints locating there, having obtained work at that place. It was thought much good would result from our camp-meeting held at Waterhouses on the 31st of May, but it seems to have had the effect of closing the doors against the Elders. No spirit of investigation manifests itself, although the Elders have followed up every seeming opportunity.

Out-door preaching is continued every Sunday in the villages adjacent to Sunderland, weather permitting, and whenever my duties are not required in other directions, I go out with the local brethren. As a result of our united efforts here in "canny old Sunderland," I have baptized eight persons since June 1st. We feel encouraged to see our labors thus rewarded, and thankful to God for His mercies, and give Him the glory and praise. The Saints in this Branch feel well.

Times are dull, business and trade at a low ebb, and all agree that the outlook for the coming winter is anything but encouraging for the laboring classes. Elders Butterfield, Hatch, Marshall and Goaslind are well and diligent.

Yours in the Gospel covenant,
T. F. H. MORTON.

Manchester, July 28, 1885.

Pres. D. H. Wells.

Dear Brother,—Knowing the interest you take in the spreading of the Gospel of Christ, I thought I would let you know what success we meet with in this part of the vineyard. There are seven traveling Elders in this Conference from Utah and Idaho, all taking a lively interest in the work, endeavoring to lay the principles of the Gospel before the people with whom they mingle. The past winter's experience has taught us that it is impossible to make the people understand the doctrines advocated by the Church, if we do nothing but preach in the houses that are engaged for our public meetings, for the people do not seem inclined to come to such places to investigate. Consequently early in the spring of the year we commenced to hold meetings in the open air, wherever opportunity afforded. Varied are the ways in which the Gospel and the one who bears it, are received. When an Elder has discoursed on the first principles of the Gospel to an intelligent congregation, many have said it is good and scriptural, but from whence does it come? Others answer, he is a Mormon from Salt Lake. But because of the lying reports that have gone forth from both pulpit and press, they are led to believe that no good thing can come from there. Others still will say

though it may be scriptural, it is an innovation on our present mode of Christian worship, and as our parents that have lived and told us in their dying hour they were going to heaven, we also can be saved without baptism. A preacher of the Salvation army the other night, while I was speaking on faith, repentance and baptism for remission of sins, took occasion to interrupt me, and not only denounced these principles, but repeatedly advised the audience to drive us out of town, telling them a great many untruths to arouse their evil passions. This man and another or two make it their business to meet us in two places where we have appointments to preach, to slander us, and prevent us from speaking to the people who gather around us thickly when they see some prospect for a discussion; but as they are of a low class we prefer to treat them with silent contempt, so far as discussing the principles of our holy religion is concerned. We have applied to the police for protection from violence, and they promise to see that we are not disturbed again. The Epistle of the First Presidency of the Church you sent me to have published in some leading newspaper in Manchester, I am sorry to say I was unsuccessful in accomplishing. Elder Woolley and I waited upon the editor of the Evening News first, and requested him to publish it, as it would be of interest to the intelligent readers of his paper, being the national topic in America, and attracting the attention of the world more or less. He replied, to publish it entire would take four columns of the paper, and if an epistle came from the angel Gabriel, four columns of the paper could not be spared for it. We left it for him to consider whether he would publish a synopsis, but in a day or two it was returned. It met the same fate with all the rest. Elder Fowers took a copy into the district where he labors, and met the same treatment, with the exception of one editor, who offered to publish it for ten pounds. We finally succeeded in getting a synopsis published in the *Leigh Chronicle*. The Declaration of Grievances and Protest met with the same reception as the epistle, except a short editorial in the *Examiner and Times*. If we could have got some leading newspaper to publish these documents entire, thereby placing us before the world in our true position, it would have had a tendency to remove the prejudice from many minds, and assisted the Elders to interview many people that at present they cannot approach. A gentleman with whom I conversed on the Gospel, and to whom I gave some tracts, asked me one day why we did not use the press to disseminate the principles we believe in. I told him the success I had just met with. He said it was not fair. While we cannot expect people that are not of our faith to advocate our cause, it is not asking too much for newspaper men to publish the truth defending us, when they are all eager to send to the ends of the earth things that are calculated to do us injustice and have no foundation in fact, and mislead the minds of the public with whom they have so much influence. Last winter when Miss Emily Faithful, the noted lecturer, was in Manchester, giving her account of the trip across the Continent, she had bills placarded all over town, "Lecture on Mormonism:" this was of course to attract attention, knowing well how the public love slander. The Bishop of Manchester condescended to act as Chairman. After giving her account of the different States, City of Washington and the customs of the people, she crossed the Rocky Mountains into Salt Lake Valley, and told of the beautiful city of Salt Lake, the good order prevailing there, how kindly she was treated, the agreeable visit she had with President Taylor and other leading men of the Church at his residence. Then came "the terrible stories she had heard."

After her lecture in the evening a gentleman spoke a short time, advising measures to put a stop to Mormonism in England, by sending men to places where the Elders preach, and show the people how they are being deceived. Now, the fact is the Elders are always seeking interviews with respectable ministers and editors, and are anxious and ever have been from the pulpit and press to have their doctrines brought promi-